

The Brooklyn Jewish Center Review

May, 1947

RESULTS OF THE U. N. PALESTINE SESSIONS—AND A FORECAST

By BORIS SMOLAR

THE JEWS OF BERLIN—1295 TO 1947

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A NOTABLE LEADER PASSES

HENRY MONSKY'S emergence several decades ago from the narrower limits of his middle-western activities to the broader national fields of American Jewish life had a significance which each succeeding year made more certain.

Many causes enlisted Monksy's interest. Principally, however, Monksy's labors up until three or four years before his death were through the medium and within the channels of B'nai B'rith. Here Monksy truly wrought a transformation which, within a space of a few years, not only revolutionized the character of B'nai B'rith but fashioned it into an instrument whose immediate great value further contains within itself a potential for the future, the importance of which cannot be exaggerated. Twenty-five years ago B'nai B'rith, while dedicated to the high principles which have inspired its founding in 1844, was limited in its achievements by the fact that the basic attitude of its assimilationist members towards Jewish problems did not attract the great mass of American Jewry. In the matter of Zionism and Palestine it had neither an organizational philosophy nor a membership loyalty. Under the steady leadership and, eventually, during the inspired presidency of Henry Monksy, not only did these concepts change, but the membership, increasing manifold, embraced representatives of all Jewish classes who, in turn, molded the philosophy of B'nai B'rith in a manner and to a point where, in the present day, it is undeniably the most inclusive Jewish organization in America.

B'nai B'rith's interests have not only increased in number but have widened in scope until they now embrace every factor beneficial to Jewish life. Space

does not permit a catalogue. It is sufficient, in order to point the change, to mention only the strong Zionist influence which today molds the policy and practice of B'nai B'rith. It is true, of course, that the times have been a factor in this revolution of the mind and heart. It is, at the same time, equally true that Henry Monksy's example has been a potent factor in influencing the change. It would be profless to debate the relative degrees of causation. Better, it is true that we may congratulate ourselves on the fact of their joinder.

The all-too-short career of Henry Monksy was capped and climaxed by his preëminent share in the creation of the American Jewish Conference. Two things have been accepted as true concerning that achievement: (1) that the universal recognition of the broad base of B'nai B'rith inspired in other American Jewish organizations the confidence necessary to an unpartisan conference and (2) the universal acceptance of Monksy's unselfish leadership enabled B'nai B'rith to be originally, and to continue to be, the cementing force of the realized structure. The American Jewish Conference is today the one single most potent force in the expression of American Jewish action concerning Palestine. Its organization was inspired by a broad vision which foresaw the necessity for a united Jewish voice in the matter of Palestine. History will yet write its praise of such vision. When it does no one single man will be more entitled to the laurel wreath than Henry Monksy.

What were the characteristics which enabled Monksy in a few short years to bring to the standard of his leadership so many men of so many different charac-

ters and viewpoints? Courage he had and determination with it. His culture was wide and, at the same time, was basically that of his Jewish heritage. A keen and analytical mind controlled his thinking. A generous and receptive heart molded his sympathies. A magnetic personality synthesized his relations with his fellow men. Principally, and above all, Henry Monksy had a true humility of spirit which made him brother to all with whom he came in contact. Whatever was of interest to man was of interest to Monksy. In all his relations he thought of himself, not as the superior of his followers, but as the servant of those in whose interests he labored. It was this singular sweetness which gave him the imprimatur of real greatness and which drew even those men who disagreed with him in some things to his side in so many others.

The death of Henry Monksy at any time would be a tragic loss to his country and to his people. Today, in our time of great need, it is a damage which, at the moment, seems irreparable. We can only hope that the lessons of his life and the example of his career will fall as a mantle upon the shoulders of some man or men who, by a providential dispensation, will grow to the stature of Henry Monksy.

— WM. I. SIEGEL

Unity in American Jewry

IN accepting the 1946 Richard J. H. Gottheil Medal for Distinguished Service to Jews, Judge M. Proskauer, President of the American Jewish Committee, pleaded for unity among Jews.

Coming from the head of one of the most influential, though not one of the most representative, bodies in Jewish life, this plea was a welcome sign. When an attempt was made some years ago to

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

INDIFFERENCE EVERYWHERE

IT IS interesting to see the uniform pattern of Jewish life in every part of the country. This is being written in distant Los Angeles, where I have been sojourning for the past few weeks. We are 3,000 miles from Brooklyn and Manhattan, and yet, as far as Jewish life is concerned, it is all the same—the same problems, the same difficulties that one experiences in the East.

I happened to come here at a time when the community was busily engaged in its own drive in behalf of the United Jewish Appeal. Again, what a striking similarity in the entire procedure! Here, too, as in Brooklyn, there are the few—very few—of devoted workers who give of their time and effort, in addition

to their money, to awaken the multitude to do their duty. Here, too, you see the indifference of masses of Jews who go on with their own way of life, so unconcerned about the tragedy that has overtaken our people. Here, too, you see the same means that must be adopted—banquets, public meetings, the appearances of motion picture and radio stars, the heavy advertising—in order to arouse the people from indifference. The community's large quota will undoubtedly be reached, even as I am certain that our own Brooklyn quota will be subscribed, but at what cost of effort on the part of a handful of loyal, sensitive and devoted souls!

unite all Jews of America in an American Jewish Conference, the representatives of the Committee seceded because they did not see eye to eye with the majority of the delegates, who favored the establishment of a Jewish Commonwealth in Palestine. Their withdrawal weakened considerably the attempt made by the Conference to bring about a unified Jewish leadership in this country.

Of late, we have noticed a good deal of improvement in the actions of the American Jewish Committee. Notable was their endorsement of the Jewish Agency as the supreme body to present the case of Palestine to the United Nations.

What transpired at the Assembly of the United Nations is now common knowledge. One fact stands out, the delegates representing the world nations assembled were not as frightened by the words "A Jewish Commonwealth," or even "A Jewish State," as were some of our own Jewish leaders.

The task ahead of us is to see to it that the United States Delegation supports the establishment of a Jewish State in Pales-

tine. It will require the combined influence of all leading Jewish organizations to bring this about.

We hope that Judge Proskauer and the other leaders of the American Jewish Committee will add the weight of their prestige in American Jewish life and, forgetting past ideological differences, support wholeheartedly the demands of the Jewish Agency. Judge Proskauer, who inherited the mantle of leadership once occupied by the late, lamented Louis Marshall, could follow the example set by his illustrious predecessor, who helped to organize the Jewish Agency in the years following the first World War.

—J. G.

Rabbi Simon Finkelstein —A Tribute

A FINE spiritual teacher and leader of our people has gone to his eternal rest. Rabbi Simon Finkelstein came to our borough when the Jewish community here was in its infancy. He helped to build the Jewish life of Brownsville, and

[Continued on page 20]

One sees this uniform pattern in every phase of Jewish life, particularly in the religious sphere. There are many synagogues, and there is the handful of men and women who shoulder all the responsibility for their maintenance and activity. But again, like in the East and throughout the land, what little influence these Synagogues seem to have upon the religious thinking and living of the great masses of our people.

The attendance at the Sabbath services can be judged in advance by the subject of the sermon that the Rabbi announces. If it is a review of a popular book that is on the best-selling list, the attendance will be fairly large. If the subject deals with a spiritual or Jewish theme, you may be assured that in most cases the Synagogue will be attended by Kaddush reciters.

There is the same indifference to the problem of Jewish education—perhaps even more here than in the East. The Sunday School is popular, due, no doubt, to the fact that the Christian neighbor's child also attends Sunday School, and we must not be different! But as far as children receiving a Hebrew education during the week, the percentage is low indeed. And again, so very few interested in the problem or worried about the situation!

The one impression a serious observer of Jewish life receives is that the problem is national, not local in scope, and if there is to be improvement it must be undertaken on a national scale. Improving Jewish life in one locality alone—good as it is—is not enough. We must have a broader vision. Here is the challenge to our national organizations, the United Synagogue, the Union of Orthodox Jewish Congregations, the Union of American Hebrew Congregations, to all that represent every phase of Jewish religious thought, for the problem affects them all.

It is only if the problem is tackled on a country-wide scale that we can hope to see a change in the pattern of Jewish life in every-part of this land.

Israel H. Ben-Zion

RESULTS OF THE U. N. PALESTINE SESSIONS —AND A FORECAST

By BORIS SMOLAR

THE United Nations session on Palestine started in an atmosphere which was not very favorable to the Jews, but concluded with results welcomed by Jewish leaders.

Leaders of the Jewish Agency feel that they have scored a success on two points. Firstly, reference to the independence of Palestine was completely omitted from the instructions given to the United Nations inquiry commission, which is now to start its work in Palestine; secondly, by implication, in allowing the commission to visit not only Palestine but any place it finds necessary, the United Nations have linked the problem of the displaced Jews with the question of Palestine.

In addition to this is the speech of Soviet representative Andrei Gromyko, in which, for the first time in the history of the U.S.S.R., a Soviet spokesman declared that the Soviet Government recognizes the Jewish claims for statehood as fully justified, in view of the fact that nothing was done by the Western powers to protect Jews from persecution and annihilation during the two world wars. Gromyko's statement favoring partition as the best solution to the Palestine problem next to bi-nationalism has also strengthened the hope of the Jewish Agency that when the time comes for a favorable decision on the future of Palestine, Soviet Russia will support the establishment of a Jewish state in a partitioned Palestine.

Although the inquiry commission has not yet started its work, it can be predicted with a good deal of certainty that its report, which is to be submitted to members of the United Nations not later than September 1, will contain not one recommendation with regard to the solution of the Palestine problem, but several. It is expected that the commission will probably bring in a majority and minority report, since at least two countries—India and Iran—represented on the commission are known to be favorable to the Arabs.

Zionist leaders still feel that despite

The Review is privileged to publish this discerning summary and analysis of the historic United Nations proceedings written for this publication by the chief of the Jewish Telegraphic Agency, and one of the best informed men on Jewish affairs.

The Editors

the favorable statement made by Gromyko, the key to the Palestine situation at the United Nations lies in the hands of the United States Government. They intend, therefore, to concentrate their action in the United States more than ever before.

It has long been known that the United States is inclined to favor partition. With Soviet Russia no longer opposing it, there is a good chance to secure a majority at the September session of the U.N. in favor of partition. However, the fact must not be overlooked that Gromyko placed the emphasis rather on having Palestine established as a bi-national state, and only if the Jews and Arabs oppose bi-nationalism should partition be considered. The line-up for the forthcoming General Assembly of the United Nations may therefore be as follows:

U. S.—for the establishment of a Jewish state in a partitioned Palestine.

Britain—for the cantonization of Palestine under a Federal Government controlled by a British administration.

Soviet Russia—for an Arab-Jewish bi-national state with equal rights for the Jews and Arabs.

Much as these three projects will be discussed at the United Nations in September, a more important issue will arise which is now being kept very much in the background. Whether Palestine will be a bi-national state, or whether a Jewish state will be established there, it is obvious that a transition period will be required before such states are established. This transition period may last between three and five years, if not longer. The

issue will therefore be who should be in control of the Palestine administration during the transition period.

This is where the real clash between the interested powers will develop at the U.N. as soon as the inquiry commission submits its report. There is no doubt about the fact that Soviet Russia will ask for international trusteeship for the interim period with Moscow as one of the trustees; Britain, on the other hand, will request the continuation of British administration in Palestine during the interim period. It will be up to the United States to cast its decision on this matter, and it is for this reason that Zionist leaders are convinced that the key to the Palestine situation in the immediate future is in the hands of the United States.

With the British record in Palestine not so very favorable—especially after the introduction of the White Paper restrictions—and with Gromyko's statement in favor of a Jewish state, it stands to reason that Jewish leaders will be inclined rather to support international trusteeship during the transition period, with Soviet Russia as one of the trustees, rather than to have the British continue their administration in Palestine without being checked by anybody. Soviet participation in Palestine trusteeship would hamper British military activities against Jews in Palestine.

The question of the transitory period is therefore as important as the decision which may be taken with regard to the ultimate solution of the Palestine problem. In a transitory period of five years many things can happen. Whatever country will be in control of the Palestine administration during these five years will actually be in a position to make the ultimate solution of Palestine possible or impossible. This is what is uppermost in the minds of Zionist leaders today. This is the issue behind the scene which will attract the utmost attention between now and the September session when the recommendations of the inquiry commission will come up for discussion.

INSIDE THE UNITED NATIONS

—By BORIS SMOLAR

A BEHIND-THE-SCENES COMMENTARY

THE American delegation at the United Nations has been a sore disappointment of many observers. Operating in an almost amateurish fashion, it has suffered several bad defeats. Although it had been anticipated that the American delegation would set the pace for the Latin-American bloc, and would be backed by many other nations, what developed was that the United States carried the ball in what appeared to be obviously British-sponsored moves. The Americans created the impression that they were a tool of British diplomacy and consequently suffered a damaging loss of prestige.

The record of the U. S. delegates in supporting the Zionist cause has been anything but good. On the contrary, the State Department seemed at times to be going out of its way to undermine the position of the Jewish Agency. This was most clearly expressed when Sen. Warren Austin declared that the Agency should be permitted to voice its views only if it were clearly understood that it did not speak for all the Jewish people on the question of Palestine. The attitude of the American delegation helped to create the impression that the Soviet delegation was defending the Jewish cause against attempts by the U. S. delegation to undermine it.

Observers began to understand why the United States is frequently so unsuccessful at international parleys. It seems that the officials of our State Department are not what one might call accomplished diplomats. They seem to rely chiefly on the fact that the United States, being economically the strongest country in the world, can influence other countries to follow its lead. The defeat suffered by America on major proposals when even small Latin American nations voted against them may possibly serve as a lesson for our State Department in its future dealings with the Palestine problem.

On the contrary, the Jewish delegation made a very fine impression. Dr. Silver's

speech was considered very moderate, and the British breathed more easily after they heard him. They expected bitter attacks against British policy similar to those the Arab delegations made against the Jews. Most other delegates were also pleased with the dignified and even tone in which the Jewish Agency members presented their case. Significant was the fact that Soviet delegate, Andrei Gromyko, who expected a stronger anti-British tone, went out of his way to compliment Dr. Silver on his speech at the conclusion of the session. He also told members of the Jewish Agency delegation that he would be glad to meet with them privately. In this respect the difference between the "neutrality" advocated by the American delegation and the "neutral" stand taken by the Soviet bloc worked in favor of the latter.

While the American idea of neutrality was to be firmly opposed to moves affording possible benefit to both Jews or Arabs, Soviet neutrality supported such moves for both parties.

Behind the positive neutrality of the Russians and the negative neutrality of the Americans was, of course, the difference in attitude between the U. S. and the U. S. S. R. with regard to Britain. The United States seemed determined to protect Britain, while Gromyko did not hesitate to embarrass Britain. On the whole, the line taken by Gromyko was "good for Jews" with the exception of his demand that an Arab country be represented on the inquiry commission.

It can now be revealed that the Jewish Agency was not too eager to press the United Nations for a full debate on the Palestine issue at this session. In fact, the machinery of the Agency was not geared for a full discussion. The Agency has been approaching famous American lawyers to prepare the legal aspects of its case for presentation to the U.N. Among those approached were James Byrnes, Charles E. Hughes and William Donovan. Agency leaders were also negotiat-

ing with leaders of the American Jewish Committee and other non-Zionist groups for expansion of the Agency to include non-Zionist representatives on the executive. However, these negotiations are still pending, since the American Jewish Committee did not wish to commit itself at present on a long-range Palestine policy and preferred to back the Agency at the United Nations without being represented on its executive.

Officials of the American Jewish Committee were in close touch with top officials of the State Department on the Palestine issue, and Agency executive members were in constant consultation with the American Jewish Committee and other American Jewish groups on the stand of the Agency delegation at Lake Success.

How strongly will the Soviet Government back its U.N. pledge to support the partitioning of Palestine into separate Jewish and Arab states if that seems the only feasible solution? This question is now foremost in the minds of Jewish Agency leaders. Essentially the U.S.S.R. is for a bi-national state. But for the transition period between the termination of the mandate and the establishment of independence, which may last years, Moscow may insist on an international trusteeship with the U.S.S.R. as one of the trustees. Elated as Jewish Agency leaders are over Gromyko's statement that the Jews are entitled to a state of their own, they are nevertheless adopting a "wait-and-see" policy.

The trend of the work of the inquiry commission will soon show what can be expected at the September session of the General Assembly. Soviet authorities are, in the meantime, displaying extreme interest in the Jewish reaction to Gromyko's historic declaration. They are carefully checking the comments in the Jewish press and are quietly canvassing the opinions of Jewish circles. Persons in New York close to Soviet diplomats had

been predicting for many months that Gromyko would come out in favor of a bi-national state. They indicated that that was what Moscow meant by advocating a policy of independence for Palestine. However, even they were taken by surprise when Gromyko suggested the establishment of separate Jewish and Arab states in Palestine as an alternative to a bi-national state.

Whatever the motives of Gromyko, he certainly caught Britain flat-footed and beat the United States to the gun. It has been an open secret for some time that the American Government was inclined towards partition, but would not say so until the September session of the U.N. Assembly. This is one case where the Jews benefited from Soviet-American competition in the field of international diplomacy. If both the United States and the U.S.S.R. are consistent, Britain may find itself sandwiched between the two in their support for the partition idea. The British are still sticking to their Morrison "cantonization" plan and are opposed to outright partition.

The proceedings demonstrated again how a small minority can sometimes dominate a huge majority. The delegates of the five Arab countries, during the first week of the session, spoke more often than all the delegates from the fifty member states together. Stenographic records show that more than sixty per cent of the time consumed in speeches was taken up by the Arabs. There were sessions which made many observers think that the Arabs were filibustering. And sometimes the session took on the appearance of an Arab parliament. The annoyance displayed openly by Dr. Aranha, president of the Assembly, who first politely and later less politely asked practically all the Arabs to speak more briefly and to the point, did not remedy the situation. The Arabs had apparently made up their minds to utilize the United Nations as a vehicle for publicity and propaganda. In this respect the United Nations performed a negative rather than a positive function by becoming a world platform for the Arabs.

Somebody in the Jewish Agency slipped during the United Nations session. Otherwise Poland would have been one of the eleven states on the inquiry commission.

It was Chile that suggested that another Slav country be named to the inquiry commission, in addition to Czechoslovakia. With proper guidance by Jewish Agency experts, Chile would have been just as glad to name Poland instead of Yugoslavia. And the naming of Poland would have received the same approval from the other U.N. delegations as the nomination of Yugoslavia.

The difference between Yugoslavia and Poland meant nothing to the U.N. Assembly, but for the Jews it means a great deal. Yugoslavia has a large Moslem population and Poland has no Moslems. The Yugoslav delegation was quite indifferent to the problem of the displaced Jews when their plight came up for discussion at the U.N. session, while the Polish delegation was the first to raise this problem and insisted on linking it with the Palestine issue. Of course, now it is taken for granted that the representation of Yugoslavia on the inquiry commission will follow Gromyko's line.

The delegate of India, who considers himself a shrewd diplomat but who proved himself a *nudnik* with his long speeches at the United Nations, threw a cocktail party for the delegations. True to his assertions that the Arabs and the Jews are "cousins," he invited both the Jewish Agency and the Arab delegations to his party. His favorite "cousin," of course, is the Palestine Arab. Competent observers at the United Nations all agree that the Jews owe a vote of thanks to the Arabs for the tactless mistakes they made which helped to switch the sentiments of most of the delegates from the Arab side to the Jewish. The first and most serious blunder was made by the delegate of the Palestine Arabs who compared the Mufti with George Washington in defending the Mufti's collaboration with Hitler. The second blunder was the introduction by the same speaker of the crucifixion issue as an argument against Jews. The third mistake was that the Arab delegates talked altogether too much and too long. The members of the U.N. Assembly regarded the Arabs as small-town politicians who were exaggerating their own importance.

Old-timers who attended the sessions of the League of Nations could not help comparing the atmosphere which prevailed there on the occasions when the

Palestine question was discussed with the atmosphere prevailing at Flushing Meadows. In Geneva, at the League sessions, hardly an Arab was seen, even in the lobbies. Here the Arabs were everywhere and became the center of attraction. In Geneva it was taken for granted that Jewish immigration to Palestine was part and parcel of the Palestine Mandate. Here, one heard speeches from the U.N. rostrum ridiculing the Mandate as an "illegal" document and speaking of Jewish immigration as "Jewish invasion," without even being called to order by the chairman. In Geneva the protagonists of the Arabs were rather cautious when they spoke. Here the delegate from India, boasting of his friendship with the Arab delegates, was aggressive and even lectured the chair on rules of procedure. Incidentally, he apparently did not realize how active thousands and thousands of Jews in the United States are in supporting India's fight for independence. And it was he who hammered on the point that only Jews from Palestine be entitled to talk on Palestine, thus sniping at the Jewish Agency.

The feeling prevailed that if the State Department wished, a way could have been found to grant the Jewish Agency's request for representation at the Assembly without a vote. This feeling may have had no legal justification, but it existed nevertheless, and the American delegation was highly embarrassed because of it. This embarrassment led to the delegation's later change of attitude—insisting that the Jewish Agency be heard by the Political Committee. Incidentally, some of the important members of the American delegation believe that Zionist lobbying in Washington was partially responsible for Britain's failure to act on the recommendations of the Anglo-American Inquiry Committee on Palestine. They indicated that the reason that the United States was mute on the section of the committee's report recommending that Palestine be neither a Jewish nor an Arab state was due to strong Zionist influence, and they claim that had this part of the report been accepted by Washington, Britain would have had a hard time refusing to carry out all the recommendations, including the one advocating the immediate admission of 100,000 Jews to Palestine.

SHEVUOTH, the Feast of Weeks, occurs seven weeks after the first day of Passover. The Bible prescribes the observance of the holiday in the following words: "Seven weeks shalt thou number unto thee, from the time the sickle is first put to the standing corn shalt thou begin to number seven weeks. And thou shalt keep the feast of weeks." The holiday was thus agricultural in nature. The harvest season extended for seven weeks, beginning with the reaping of the barley and ending with the cutting of the wheat. At the close of the harvest season, the farmer of ancient Palestine brought his Bikkurim, or first ripe fruits, of the wheat harvest to the Temple in Jerusalem. It is for that reason that Shevuoth is also known as the Chag Habikkurim, or the Festival of the First Fruits.

The custom of selecting the first fruits and bringing them to Jerusalem was accompanied by inspiring ceremonies. Immediately after Passover, the farmer would go into the field and orchard to discover the ears of grain and the fruits that had ripened first. A few days before Shevuoth, these fruits and grains were gathered and put into baskets.

When all was in readiness, the farmers would gather in the town and spend the night in the market place in order to be prepared to rise at dawn. At the appointed time the officers awakened the pilgrims with the summons: "Arise, ye, and let us go up to Zion, unto the Lord our God," and the lines formed ready to march.

At the head of the procession marched a flute player, who added gaiety by his music, then followed the officers with the animal sacrifice, and finally came the long line of pilgrims with their baskets of fruits.

When they approached Jerusalem, the procession halted, and a messenger was dispatched to the Temple to announce its arrival. The priests and other officials came to bid them welcome. The procession then entered the city. As the pilgrims reached the gates of the Temple Court, the Levites chanted hymns of praise and thanksgiving, and the refrain—"This is the day which the Lord hath made; we will be glad and rejoice therein," resounded throughout the Temple Court.

Each man went to a priest and depos-

THE STORY OF SHEVUOTH

By LEO SHPALL

ited the basket at the foot of the altar, after which he joined the members of his family and his friends and spent the day in feasting and rejoicing.

Shevuoth remained an agricultural festival longer than any other holiday. As time went on, however, it assumed an historic and spiritual significance. It became the festival of the giving of the Torah, of God revealing Himself on Mount Sinai. Through this association, the holiday became symbolic of the spiritual treasure and culture that the Jewish people possess. To the Jew the Torah was the greatest gift that God could confer on man. The consciousness of being the possessor of that gift put him into an exalted mood and made the Shevuoth a real spiritual festival. The Shevuoth prayers have reference to this and particularly to the precepts deduced from the Pentateuch. The cabalists arranged a special "tikun" for Shevuoth eve, consisting of excerpts from the beginning and end of every book of the Bible and Mishnah. The custom of reading these passages on Shevuoth eve, and which was even kept up throughout the night, has been accepted in the Orient. Later, it spread to many parts of the world. Popular folklore explains the customs of staying awake all night as follows: When God revealed Himself on Mount Sinai the Jews were still asleep and Moses had to awaken them. Jews, therefore, stay up all night on Shevuoth eve to show that there is no need to awaken them to receive and study the Torah.

A whole series of customs and traditions are associated with Shevuoth. The custom of decorating the synagogue and homes with green plants is variously explained. Some say that Shevuoth is also marked as the day of judgment for fruit of the trees. Others say that it reminds us of the grass that grew on Mount Sinai when the Torah was given to Moses. The most commonly accepted explanation, however, is that it symbolizes Shevuoth as the festival of the wheat harvest. The custom of eating dairy dishes on Shevuoth is interpreted as follows: When the Jews returned to their tents after receiv-

ing the Ten Commandments, they were tired and rushed to eat whatever dairy products they could find.

The custom of reading the Book of Ruth during the services of Shevuoth is of great antiquity. The book was appropriately chosen to be read on that day commemorating the harvest. Ruth's declaration to become a member of the Jewish people was interpreted by the rabbis as conversion to Judaism, and this was the additional reason given for the reading of the story on Shevuoth, when the holiday assumed the significance of God's revelation on Mount Sinai.

The Akdomot hymn which is read responsively on the first day of Shevuoth is one of the finest productions. Written in Aramaic, it is intended to glorify God, the Lawgiver, friend of Israel. The author visualizes the end of days when the righteous will sit before the Almighty. In front of them will flow streams of fine oil, and they will drink the wine made of the grapes preserved since the day of creation. The Leviathan and the Wild Ox will be served to the righteous at this great feast.

With the upbuilding of Palestine, Shevuoth is again turning into a folk-agricultural festival. The most colorful bikkurim celebration may be seen in Haifa, the city standing at the head of the Emek. Jewish pioneers gather to offer their first fruits to the Jewish National Fund. Each group is dressed in a different costume and each has its own color scheme. The children are dressed in white and wear garlands of flowers and leaves. The leaders of the respective groups mount the steps of the platform and place the baskets of fruits. From group to group there weave songs of joy as on the platform girls whirl in a rhythmic dance which adds joy to this occasion.

When the bikkurim offering is ended everyone leaves the platform. The eye beholds only a heap of fruits and vegetables piled high. These are the offerings of the first fruits of modern Palestine, raised by the toil of modern Chaltzim.

ON MAY 6, 1947, a dark-haired, bearded gentleman with an intelligent face and kindly eyes beneath his horn-rimmed glasses, boarded the huge "Mauretania," bound for Europe. He was 42-year-old Dr. Michael Munk, son of Ezra Munk, late chief rabbi of Berlin's orthodox Jewry, and himself a distinguished orthodox rabbi. One of his grand-uncles was the famous Israel Hildesheimer, a founder of neo-orthodoxy who, in 1873, had established the *Rabbinerseminar fuer das Orthodoxe Judentum* in Berlin. Mr. Michael Munk, who had fled from Germany to the United States before the outbreak of the Second World War and had become an American citizen, was not beginning a pleasure trip; he was on his way to Berlin, at the request of the Joint Distribution Committee, to help Berlin's remaining 8,000 Jews and the thousands of refugees and displaced persons living in and around the German capital restore some sort of Jewish religious and cultural life, and to aid them in their attempts to start a new existence among the ruins of what had been one of the continent's proudest—and most arrogant cities. Asked by an interviewer whether he believed that the Jews had a future in Berlin, now that Nazism had been crushed, he said that he was very sceptical, remembering the innocent blood that had been shed, and the germs of hatred with which the minds of millions of Germans had been inoculated.

Before the Nazis came to power, the *kehillah* of Berlin was the fourth largest on the European continent, surpassed in size only by the Jewish communities of Warsaw, Budapest, and Vienna. The Berlin settlement is not as old as the Jewish communities of Vienna and Budapest, but older than the *kehillah* of Warsaw. Jews are mentioned in Berlin as early as 1295, when the charter of the wool-weavers' guild forbade the guild members to furnish Jews with yarn. The number of Jews was small. They eked out a living as petty tradesmen, peddlers, butchers, cattle dealers, pawnbrokers and money lenders, their relations with the Christian population were tense, and there was no Jewish cultural-religious life, as there was in Cologne, Mayence, Worms, and other German cities. Several times during the Middle Ages they were expelled from the

city, but they always returned to it. The most striking personality in the era of the first settlement was Yomtov Ben Judah Hakohen Lippold, a financial wizard. In 1556 the Elector, Joachim II, of Brandenburg, handed over all Jews in his realm to "our trusty and well-beloved Jew Lippold," who had to collect the special taxes imposed upon his brethren. Nine years later the elector appointed him mintmaster. But Joachim's successor arrested the Jew and tried him on a charge of malfeasance in office. He had to be acquitted, whereupon the infuriated judges accused him of witchcraft and of having poisoned his friend, the late elector. Tortured, Lippold "confessed" his crime, and he was broken on the wheel and quartered. In the same year—1573—Lippold's family, as well as all other Jewish families, left Berlin for good.

A hundred years later, a progressive and unbiased man, Frederick William I, ruled Brandenburg. He was so free from religious prejudice that he admitted Jewish students to the University of Frankfurt on the Oder, and promoted the settlement of Jews in the various provinces he acquired in the course of his long reign. In 1671, Emperor Leopold I expelled the Jews from Vienna. The Great Elector ordered his resident in Vienna to open negotiations with the Jews of the city. Fifty migrated to Berlin, where they formed the nucleus of the new community. They could freely engage in commerce and were exempt from tolls in traveling, but they had to pay a yearly protection tax of eight thalers per family. In 1676, the ruler, who appreciated the commercial and financial talents of the newcomers, warned the Christian population "*die Juden in Berlin in ihren Freyheiten und Privilegien nicht zu turbieren, noch zu krauken, sondern sie vielmehr dabey gebuehrend zu schuetzen*" ("the Jews of Berlin must not be disturbed in their grants and privileges, but must be protected properly").

Despite the court's protection, the life of these Jews was hardly enviable. The burghers did everything in their power to curtail their rights, trying particu-

Outline of a Dark History

THE JEWS OF BERLIN

By ALFRED WERNER

larly to prevent them from opening shops and stores. Nevertheless, they seem to have done well, for the Jewish community, which numbered merely one thousand souls at the end of the seventeenth century, paid one-third of all the annual contributions to the state. As in the sixteenth century, a man of Jewish blood again was chosen to handle the country's tricky coinage problems. Under Frederick the Great, who ruled Prussia—now extending far beyond the borders of Brandenburg—from 1740 to 1786, Veitel Heine Ephraim, the son of a court jeweler, was made Prussian mintmaster. With the king's consent, he issued a flood of debased currency from the Leipzig mints—but it was he who bore the burden of the people's ill-will. The bad coins were popularly known as "Ephraimites," and a doggerel of the time ran:

"Outside noble, inside slim,
Outside Friedrich, inside Ephraim."

In 1761 he built himself a stately palace, known as the "Ephraimisches Haus," one of Berlin's finest edifices.

But it is neither Lippold nor Ephraim who represent the best element of Berlin's Jewry. That honor goes to a hunchback from the small city of Dessau, southwest of Berlin, who, as a poor, emaciated Talmudic student, entered the gates of Berlin in 1743: Moses Mendelssohn. On Spandauerstrasse there is—or rather was—the house where the great thinker lived, and nearby is the garden of Nikolai Church, where he walked with his Gentile friend, the noble poet Lessing, discussing literature and philosophy. Making a living as a bookkeeper, he once captured a prize of the Berlin Academy of Science in competition against the great Kant. King Frederick the Great made the "German Plato," as Mendelssohn was called, a "privileged Jew," with the right not to be thrown out of Berlin, and the Jewish community honored him by exempting him from all taxes and fees.

Moses Mendelssohn who, through his translation of the Pentateuch into German, paved the way for the assimilation, was a pious Jew. But most of his children embraced Christianity. Some of his descendants became famous musicians and scholars, others influential bankers. Peculiarly, the banking firm of Mendelssohn acted as the chief financial agent of Tsarist Russia throughout the period of the anti-Jewish pogroms. Gone were the days when Abraham Posner, who had the insolence to shave his beard, was ordered by the community elders to grow it again, or when a Bleichroeder—a forefather of that banker, Gerson von Bleichroeder, who was an adviser and close friend of Bismarck—was driven from Berlin by the Jewish elders because—a German book had been found in his possession. In the first decades of the nineteenth century almost fifty percent of Berlin's Jewry rushed to the baptismal font. Dorothea Mendelssohn, Henrietta Herz, Rahel Levin, and other Jewish ladies dominated through their gorgeous "salons" the spiritual life of the city, installing or dethroning, knighting or annihilating literati and artists. Numerous young Berlin Jews fought gallantly against Napoleon in the so-called Wars of Liberation.

Yet neither their ability nor their patriotism, nor their exaggerated assimilation was of any avail, as far as the Jew-baiters were concerned. In the beginning of the 19th century a certain Grattenauer published a widely-read pamphlet claiming that there was an unbridgeable cleft between Germans and Jews: the latter may talk about Goethe, Schiller, Schlegel, and what not, and yet they will remain an Asiatic alien tribe. In 1878, Adolf Stoecker, court chaplain to the Emperor, founded the Christian Socialist Workers' Party, which made use of racial bias, though that is contrary to the teachings of Christianity.

These dismal occurrences failed, however, to prevent the community from growing rapidly. While there were less than 7,000 Jews in Berlin in 1840, their number rose to 35,000 in 1871 and to more than 100,000 in 1900, constituting, however, never more than 3 percent of the total population. Most of the immigrants stemmed from the eastern prov-

inces, especially Posen (Poznan). The Jews contributed a great deal to the fame and wealth of the city. Ludwig Loewe was the first European industrialist to introduce what is known as American methods of production into his plant. Although he was one of Germany's greatest manufacturers of arms, he was bitterly opposed to militarism. Emil Rathenau founded the Allgemeine Elektrizitäts-Gesellschaft, one of the largest electrical enterprises in Germany, and promoted many new technical inventions.

As Moses Mendelssohn was a typical exponent of Berlin's Jewry in the era of enlightenment, Emil Rathenau's son, Walther, represented the streamlined emancipated Berlin Jew. An outstanding engineer and philosophical writer, and a famed wit, he was one of the few Jews who were accepted and favored by Emperor William II. After the war he occupied for a time the post of Foreign Minister, in which capacity he signed the Reich's Treaty of Rapallo with Soviet Russia. Attacked by the anti-Semitic press as leader of the "Jew Republic," the great patriot was murdered by a group of young chauvinistic hotspurs.

One of the most distinguished modern German painters was a Berlin Jew, Max Liebermann. He was famous for his impressionist landscapes and vigorous realistic portraits of such personalities as Richard Strauss, President von Hindenburg, Georg Brandes, and Gerhart Hauptmann. But when the Nazis came to power, they nevertheless ousted the octogenarian from the honorary presidency of the Prussian Academy.

He was not the only victim of the new barbarism. Berlin's 170,000 Jews saw themselves put back into the direst Middle Ages when the Nazi Count Helldorf became the city's police president. Raids were made on the offices of the various Jewish organizations, shop windows were "decorated" with the word "Jew" or smashed, and pedestrians beaten or thrown into concentration camps. If, on the whole, the German capital was a safer place for Jews than the smaller cities, this was due to the presence of numerous foreign diplomats and correspondents whose feelings the Nazis could not entirely ignore, at least in the beginning. Many Jews who could no longer live in

the small towns and rural communities, flocked to Berlin where the Jewish community long retained its numerical strength despite mass emigrations to the United States and Palestine. In fact, a vigorous Jewish cultural life developed in the invisible ghetto between 1933 and 1938, the centers of which were the Juedischer Kulturbund, with its excellent theater and orchestra, the Lehranstalt fuer die Wissenschaft des Judentums, and the aforementioned Rabbinerseminar fuer das orthodoxe Judentum. As Jews were forbidden to visit the city's museums and art galleries, the Jewish Gemeinde-Museum, not far from the Grenadierstrasse, Berlin's Delancy Street, gained prominence. It contained a large number of beautiful objects of Jewish religious and secular art, and a well-stocked library.

On November 10, 1938, even that ghetto life came to an end. Following the assassination of a Nazi official in Paris by a desperate Polish-Jewish boy, all synagogues in the Reich went up in flames, thousands of homes were looted, and many Jewish men were thrown into concentration camps. If the Nazis permitted some of the Jewish institutions in the capital to re-open, they did so merely to accelerate the process of Jewish emigration and expropriation. By October, 1941, only 75,000 Jews were still in Berlin. Of these 30,000 were engaged in forced labor and the rest were the old and sick. Required to wear the yellow Star of David on their coats, they lived in slum sections especially assigned to Jews, their original homes having been taken over by "Aryans." Those Americans eager to learn how most of these 75,000 perished, are advised to read "Berlin Underground," the shocking exposé of Nazi barbarism, by Ruth Andreas-Friedrich (New York, 1947), who also describes the activities of anti-Nazis like herself.

In Berlin Rabbi Munk will find about 8,000 Jews, or little more than the number of Jews who lived in the city a century ago. Some survived because they were hidden by Christian friends in the fearful last stages of the Third Reich, but the majority are survivors of concentration camps and slave labor camps who

[Continued on page 23]

"COME, Eileen. Let's soak your eyes again," ordered Mrs. Baxter. "Then it'll be time to go to bed. You should stay out of the light."

Eileen sat down on the chair by the kitchen sink where Mrs. Baxter had a pan of hot water and a wash cloth. Every evening since the eyes had become sore, Mrs. Baxter made Eileen put a hot pack over them for fifteen minutes. Tonight was the third night and the eyes were no better.

"Is that too hot?" she asked, placing the cloth on the girl's forehead.

"No. It feels good. It's warm," Eileen answered.

She placed her head against the back of the chair, folded her arms, and enjoyed the sensation of the heat against her eyes. She was a skinny child, tall for her age, very active and talkative.

She liked to read books and draw pictures and play with cutouts, but she could not read since her eyes had become inflamed; they watered when she looked at the words and everything seemed blurred.

Mrs. Baxter removed the cloth and dipped it in the hot water again. Then she examined the eyes closely, pulled the lower lids down and saw how red they were on the inside.

"Look straight at me," she said.

She noticed the redness all around the lids. It looked as though the girl had put make-up on so her eyes would seem larger.

"Dave, come here and look at these eyes," Mrs. Baxter said, looking across the room at her husband seated at the kitchen table. "They aren't any better."

Mr. Baxter put his newspaper aside and walked over to the sink. He examined the inflamed eyes.

"How do they look, Daddy?" Eileen asked.

"They look a little red yet," he answered.

Turning to his wife, he said:

"We'll have to take her, I guess. Tomorrow. Call up in the morning and make the appointment."

Turning again to the girl, he asked: "Do they still water and feel sore, honey?"

"Uh-huh," she replied, and closed her eyes as Mrs. Baxter applied the hot cloth again.

"We'll have to take you to the doctor

ALL DOCTORS WEAR WHITE COATS

By FRANCIS H. IRVIN

tomorrow. Dad will go with," Mrs. Baxter said.

"Daddy?" Eileen asked.

"What?"

"Are you going to take me to that Jew doctor you were talking about?"

"I suppose so. Why?"

"Why don't you take me to Doctor Archer?"

"He's still on his vacation," Mr. Baxter replied.

"Do you know the Jew doctor?" asked Eileen.

"Not very well. We never go to him."

"Why not, Daddy?"

"Because . . . Archer is our doctor. He's the one we always go to. We had him when you were born."

"Why did you have him?"

"I don't know. Because he's a good doctor," Mr. Baxter answered, returning to his chair and picking up the newspaper.

"What's the Jew doctor's name, Daddy?"

"Doctor Rothman."

"Does he go to the big church?"

Mr. Baxter was absorbed in his paper, and took a few seconds to answer.

"Yeah . . . I don't know. I suppose he does. Now don't ask so many questions. I want to read the paper."

"Eileen, have you been rubbing your eyes?" interrupted Mrs. Baxter, wringing the cloth out after dipping it in the hot water.

Eileen shook her head and answered, "No, I didn't rub them."

"It's funny how you ever got this. Are there any other kids around with sore eyes?"

Again Eileen shook her head. She was silent for a few minutes and then asked:

"Will Doctor Rothman have a white coat on like Doctor Archer?"

"Most doctors do," her mother answered.

Eileen went to bed that night excitedly thinking about tomorrow's trip to visit the doctor—the Jew doctor.

The next afternoon the Baxters took Eileen to the office of Dr. Rothman. They

had to wait a long time, and Eileen was restless. She could not look at the magazines piled on the table in the center of the room because her eyes watered when she read. She sat on her chair by the window and looked at the people in the room, watching the nurse in the smooth white uniform who called the patients when their turn came.

Finally the nurse called Eileen's name and they were shown into the doctor's office. It was a small room with a desk, a big chair that looked like a dentist chair with a spot light behind it, and a glass cabinet with shiny instruments and little boxes arranged on the shelves. Near the big chair was a white table, with bottles and jars on top.

The doctor was sitting at his desk writing something in a big book. He turned around and smiled, and looking at Mr. and Mrs. Baxter, said:

"Good-afternoon. Excuse me just a moment and I'll be right with you."

The nurse told Eileen to climb up into the big chair.

"You're not tall enough, are you?" the nurse said, as Eileen sat down in the chair. "We'll have to pump you up higher."

She pumped the chair up like a barber's chair. Eileen looked at her mother and father standing near the door. Mr. Baxter smiled widely and said:

"Just like going to the barber, isn't it?"

Eileen looked at the nurse and they both laughed.

When the doctor had finished writing, he stood up and walked to the big chair where Eileen was sitting. The nurse handed him Eileen's card and then left the room. He looked at the card for a minute and Eileen noticed that he was wearing a white coat.

"What's the matter, Eileen? Something wrong with your eyes?" the doctor asked. He spoke in a loud voice.

"Yes," she answered. "They're sore and I can't read."

"Oh, yes! My! You look like you've

been crying. You haven't been crying, have you?"

"No, but they run like I was crying," she replied.

"They do, do they? Well, we'll have to do something about that, won't we?"

He placed the lamp so the light shown in her eyes. Then he examined them closely. He pulled the lids down, told her to look up, then down, to the right, to the left. He made her close her eyes and then pressed on them gently with his fingers. Turning to Mr. and Mrs. Baxter, he asked:

"How long has she had this?"

"It started about three days ago," answered Mrs. Baxter, stepping closer to the chair. "It kept getting worse. We've been putting hot packs on every night but it doesn't seem to do much good."

"I see. Has she ever had anything like this before?" he asked.

"No, she hasn't," Mrs. Baxter said, shaking her head.

The doctor pulled all the shades down and picked up a little black instrument from his desk. Then he turned the light out so the room was very dark. The black instrument flashed a beam of light in her eyes, and the doctor said:

"Look straight ahead now, Eileen. I'm going to get real close to your eye with this light so I can look inside it."

He peered through the instrument, holding it so close that their heads almost touched. The light made her eye water and she blinked several times.

"Try to hold real still," he said. "There! Now, let's look at the other eye."

After he had examined both eyes, he turned off the light and put the instrument back in its case.

"What was that," Eileen asked, as he wiped her teary eyes with a piece of gauze.

"That was an ophthalmoscope," he answered. "I looked inside your eye with it."

"What did you see," she continued. "What does it look like?"

Dr. Rothman chuckled and glanced at Mr. and Mrs. Baxter.

"Well . . . I'll show you," he said.

He walked to his desk and picked up a book, opening it to a colored illustration of the inside of the eye.

"See there," he said. "That's what I saw on the inside of your eye."

She looked at the picture, blinking be-

cause the details of the picture looked blurred; her eyes began to water.

"It looks all red," she said.

"Does it make your eyes water to look at this?" he asked.

"Uh-huh," she replied.

He closed the book and told her to sit on the little white stool by his desk. Then he turned a light on a cardboard chart at the other end of the room and asked her to start reading the letters on the chart. She started with the big letters at the top and read down half way. The rest of the letters looked blurred.

Then the doctor sat down at his desk and wrote something on her record. She looked at him closely as he wrote and then looked at her father who was also gazing at the doctor. Mr. Baxter returned her look and nodded his head. She understood him to mean, "Everything is okay."

After the doctor had finished writing, he handed Mr. Baxter a prescription and explained the treatment: a pair of dark glasses to be worn all the time, the prescribed ointment in each eye three times a day, followed by hot packs and plenty of rest. Turning to Eileen, he took her by the hand and helped her off the stool, saying:

"I want you to come back in three days to see me again. I think you'll be much better then. What do you think?"

When he let go of her hand, she looked up at him and asked:

"Are you a Jew doctor?"

"Eileen!" exclaimed Mrs. Baxter, quickly. "Don't talk that way. Don't pay any attention, Doctor," she said, taking Eileen's hand.

Dr. Rothman looked at Mr. Baxter, who forced a grin and said:

"She must have heard somebody talking . . . she doesn't mean anything, Doctor Rothman."

"Sure," he said, as he walked toward the door and opened it. "Well, good-by, Eileen. You come back in three days and see me again, won't you?"

"Good-by," she replied.

They walked to the elevator and Eileen pushed the signal button.

"He wore a white coat just like Doctor Archer does," she said, looking at her mother.

"All doctors do," Mrs. Baxter said. Then she added, speaking with a deter-

mined voice, "You shouldn't have asked Doctor Rothman if he was a Jew. It is none of your business to ask him that."

"Why, Mommie?" she asked. "Doesn't he want people to know he is a Jew?"

"I don't know, but don't you ever do anything like that again."

"But, Mommie, he didn't . . ."

"Now, let's not talk about it anymore," Mrs. Baxter said in a final tone of voice.

Eileen was silent for a moment. Then, when the elevator showed no signs of coming, she pushed the signal button again. Turning to her father, she said:

"Daddy."

Mr. Baxter did not answer; he was looking down the elevator shaft through the door of the wire cage. He did not seem to hear her.

"Daddy," she repeated.

"Yes?" he asked.

"Do all doctors wear white coats?"

"Most of them do."

"Would you wear one if you were a doctor?"

"Sure!"

"Like Doctor Rothman's?"

"Sure! Just like his."

The elevator arrived and the family boarded it, each preoccupied.

Sumner Welles Favors Palestine Partition

SUMNER WELLES, former Assistant Secretary of State, has come to the "reluctant" conclusion that partition of Palestine into a Jewish and Arab state is the only practical solution. Mr. Welles spoke at a dinner tendered him by the American Jewish Congress.

"But no form of partition would be acceptable," Mr. Welles said, "or even conceivable, unless it allotted to the Jews an area within Palestine amply sufficient to provide homes for all of the Jewish people in Europe who wish to go there; unless the areas to be placed under Jewish sovereignty were contiguous, rather than gerrymandered, as in the iniquitous partition proposal of last autumn, unless such territory comprised the major extension of the seacoast, and unless it contained the whole of Negev, so that such development projects as that of Dr. Lowdermilk for the creation of a Jordan Valley Authority would be carried out."

THE Jewish population of Miami has grown until now it comprises the majority of the community. For instance, Miami Beach has a total population of 40,000, of whom 22,000 are Jewish.

As a result fashionable hotels there overlooking choice beach sites advertise kosher cuisine in neon lights; when one suns on the sands, he sees an airplane slowly flying back and forth urging the bathers to eat at Trotsky's or some other Jewish restaurant, and the advertisement also says the food is kosher. Some of the largest restaurants are Jewish in ownership and clientele. The Times Square Cafe, for instance, is considered the hub of diners-out. Any night of the week—and any time of that night, the place is crammed with Jewish diners. Here one meets his neighbors from the home town.

At the same time, alongside these flourishing Jewish enterprises, is a restricted area: hotels that will only take Gentile guests, gentile help. But they are fairly few in numbers. Besides, the Jewish populations seem to keep to themselves.

In rural Miami this writer met a couple originally from New York. First, like all other permanent residents, they came as tourists, liked the set-up and returned. Now they run a general merchandise store which carries everything one can want.

But this couple and their two teen-age children are not happy. They are miserable. They miss their neighbors in the Bronx; they miss the social gatherings. The wife especially dislikes the semi-rural life. Hers is a feeling of being away from the group she belongs to. This family has put up their business for sale and is looking forward to returning "home."

This writer also became acquainted with an elderly Jewish couple, also from New York. They could no longer stand the rigors of northern winters, and are planning to live all year around in Miami. The woman has become impatient with housework and daily routine. Until a home can be found, she and her husband live in one of the many rooming houses "with kitchen privileges." Their chief activity consists of going to the free open-air concerts held in the park three times a week, and fishing off one of the

MIAMI'S JEWISH COLONY

By RUBY ZAGOREN

many causeways bridging Biscayne Bay. They are typical of the older generations who are determined to enjoy their last years. Another widower this writer met lives alone in an apartment in a more fashionable section; he spends his time cooking blintzes and gefilte fish.

How Jewish are these Miamians? Well, Miami has the only synagogue in the entire country which has to close its doors every Friday night because the attendance is much too large to be accommodated. This is the Fourteenth Street Orthodox Synagogue. It seats six hundred people, and almost this number has to be turned away each week. While the population of the city has mushroomed, the religious outlets have been slower in growth. Another synagogue is urgently needed. Other synagogues in the city are fully attended also, although not as spectacularly as the Fourteenth Street one.

There comes the question, is there anti-Semitic feeling in Miami? This is a difficult question to answer. Some may point to the restricted hotels; some may

quote remarks heard on the street. There are certain types of Jews who seem to court ill feeling. Take, for instance, a landlady known to this writer. Her name, let us say, is Ethel. She was always quarreling with her tenants. At any moment of the day she might break forth into vituperations against someone who used a little too much electricity. She put 20-watt bulbs into each of her rooms and if she learned a tenant changed the bulb so that he might read, she scolded and nagged him. Each week she would give the tenant sheets and pillowcases. "I'm giving you some nice new ones," she would say, and when the tenant unfolded them in his room, he found them torn. Many of Ethel's rooms were rented to non-Jews. When these tenants speak of her, they do not refer to her as Ethel, an individual, but as a Jew. Ethel must be reformed into a person of dignity so that her fellow-Jews as well as Christians can live in peace with her.

THE FIRST JEWISH MUSEUM

THE first Jewish museum in the United States was opened May 8, under the auspices of the Jewish Theological Seminary of America. The museum is housed in the former Warburg home at the corner of Fifth Avenue and 92nd Street in Manhattan.

The Jewish museum, probably the largest in the world, displays and promotes all forms of artistic expression in the Jewish tradition—painting, sculpture, architecture, music, letters. The central theme of the inaugural exhibition is "The Giving of the Law and the Ten Commandments," which the forthcoming Shevuoth Festival commemorates.

The display includes a collection of ceremonial objects of the past dealing with the Torah. Among the objects, some of which date as far back as the thirteenth century, are large Torah arks, veils for the Ark, Torah scrolls, mantles, crowns, headpieces, breastplates and pointers. Particular emphasis is placed

upon the difference between the Sephardic tradition and its influence on Italian forms, and the Ashkenazic trend in Torah consecration, as is to be found in Russia.

Another exhibit, entitled "Jewish Art of the Late Antiquity," includes the only reproductions in existence of eleven panels of the famous frescoes of the ancient synagogue of Dura Europos, Syria, which was excavated about fifteen years ago. These frescoes are evidence of the use of human figures in synagogue art, traditionally thought to have been a forbidden practice. About fifteen large photographs showing the interior of the synagogue and other explanatory material will supplement the Dura display.

Planned exhibits for the future include the Jewish Year and the Jewish Home, Jewish Music, the Art of Children, the Synagogue Building of the Past and Present and historic documents on American Jewry.

NEWS OF THE MONTH

THE historic special session of the United Nations on Palestine ended in an aura of good-will, as the 55-nation Assembly, with only the Middle East states and Afghanistan in opposition, approved the terms of reference and the composition of the inquiry committee, which it is hoped will recommend a final solution of the age-old problem.

It was officially announced by the U.N. Secretariat that the inquiry commission would hold its first meeting on May 26 at Lake Success, at which time it would draft a program of work. It would then leave for Palestine, and probably go to Europe later. It was doubted whether the commission will hold hearings in the U. S. prior to its return from Palestine and Europe, but the commission has a free hand in deciding its procedure.

The Assembly elected the seven nations originally suggested by the U. S., plus two nominated by Chile and an additional one each from the Asia and the South Pacific areas. The inquiry committee will consist of the following: Canada, Czechoslovakia, Iran, the Netherlands, Peru, Sweden, Uruguay (all proposed by the U. S.), Yugoslavia and Guatemala (suggested by Chile) and Australia and India.

The all-inclusive terms of reference given the inquiry committee, which the Jewish Agency delegation favored because they omit any mention of immediate independence for Palestine while the Jews are in a minority there, also provide that the inquiry commission shall submit its report to the United Nations Secretary-General not later than September 1, in order that it may be circulated to member states in time for consideration by the September Assembly.

The following is the full text of the terms of reference:

"Whereas the General Assembly of the United Nations has been called into special session for the purpose of constituting and instructing a special committee to prepare for the consideration at the next regular session of the Assembly a

report on the question of Palestine, the General Assembly resolves that:

"1. A special committee be created for the above-mentioned purpose consisting of the representatives of those elected.

"2. A special committee shall have the widest powers to ascertain and record facts, and to investigate all questions and issues relevant to the problem of Palestine.

"3. The special committee shall determine its own procedure.

"4. The special committee shall conduct investigations in Palestine, and wherever it may deem useful, receive and examine written or oral testimony, whichever it may consider appropriate in each case, from the Mandatory power, from representatives of the population of Palestine, from governments and from such organizations and individuals as it may deem necessary.

"5. The special committee shall give most careful consideration to the religious interests in Palestine of Islam, Judaism and Christianity.

"6. The special committee shall prepare a report to the General Assembly and shall submit such proposals as it may consider appropriate for the solution of the problem of Palestine.

"7. The special committee's report shall be communicated to the Secretary-General not later than September 1, 1947, in order that it may be circulated to the members of the United Nations in time for consideration by the second regular session of the General Assembly."

☆

SOVIET delegate Andrei Gromyko created a sensation when he called for the establishment in Palestine of separate Jewish and Arab states, if the two peoples could not be brought to agree on the formation of an independent bi-national state.

In a sensational address to the U.N. General Assembly which ripped away the veil that has surrounded Soviet policy on Palestine, Gromyko opposed "extreme and one-sided solutions" and lashed out at Britain for its violation of the Man-

date, demanding that the international covenant be scrapped.

Emphasizing the present tragedy of the "hundreds of thousands of homeless Jewish survivors in Europe" and the fact that nothing is being done by the nations of the world to relieve the misery of the displaced Jews, Gromyko said that the Jews have a right to establish a state of their own "in view of the ugly fact that not a single country in Western Europe did anything between the two world wars to protect the Jews from Nazi oppression."

Analyzing the various suggested solutions of the Palestine problem, the head of the U.S.S.R. delegation said that the Soviet Government would prefer to see Palestine a bi-national independent Arab-Jewish state with equal rights for both peoples. "However," he added, "if this solution of the Palestine problem should not be possible, because relations between Arabs and Jews have worsened to an extent that makes such a state impossible, then, and only then, is a partition of Palestine into an Arab and Jewish state necessary."

Gromyko said that "extreme and one-sided solutions" must be rejected, particularly the suggestions that Palestine be made an Arab state without due guarantees for the rights of the Jews, or a Jewish state without due guarantees for the rights of the Arabs. "Both Jews and Arabs," he continued, "have historic roots in Palestine and to both peoples Palestine has become a fatherland. A just solution can only be found if the just interests of both peoples are taken into consideration."

The Soviet statement came as a bombshell to the Arab delegates, but was received with great satisfaction by Jewish Agency officials. It seems obvious that the Czech and Yugoslav members of the inquiry commission will be guided by the sentiments expressed by Gromyko.

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IN an exclusive interview with the Jewish Telegraphic Agency, Gromyko expressed satisfaction when he was told that his statement advocating the right of the Jews to a state of their own had been received very favorably by Jewish circles, which interpreted it as indicating a significant departure from the official Soviet opposition to Zionism.

Gromyko said that he saw no conflict

between his support of partition and his unsuccessful demand in the Political Committee that the issue of independence be included in the terms of reference of the inquiry committee.

Rueful members of the U. S. delegation told the J.T.A. that Gromyko had "stolen a march" on the United States on the ultimate solution of the Palestine problem. It has been taken for granted in U.N. circles that the U. S. Government favors partition, but did not wish to express its views at the present session, preferring to wait until September.

THE Jewish Agency in Jerusalem gave voice to the gratification of Palestine Jewry at Soviet delegate Andrei Gromyko's demand in the U.N. for the establishment in Palestine of separate Jewish and Arab states, if bi-nationalism proved to be unacceptable to both peoples.

Echoing the opinion of the man in the street, the Hebrew press expressed similar sentiments. *Mishmar*, organ of the Hashomer Hatzair Party, which together with the Ichud group headed by Dr. Judah Magnes are the chief proponents of bi-nationalism within the Jewish community, termed the speech an "historic declaration which will be entered as such in the annals of Jewish and world history."

Referring to it as the "Soviet Balfour Declaration," the newspaper said: "At a time when the successors of (Lord) Balfour and (Woodrow) Wilson are selling out the right of refuge of the Jewish people to Arab reaction for oil, one of the most powerful factors in the world came to the defense of the Jewish people. The Soviets now support the fundamental principles on which our liberation movement is built."

SIXTY-SIX per cent of the American press supports the Zionist position at the United Nations and expresses a condemnatory attitude regarding Britain, the Arabs or the Palestine stand of the United States at the United Nations, it was revealed by Ernest E. Barbarash, director of public relations of the Zionist Organization of America. Based on a study made by the Twohey Analysis of Newspaper Opinion, of Washington, D. C., these figures further reveal that ten per cent of the press is inclined toward defense of the British, while 24 per cent is non-committal.

Of the majority group of 66 per cent, 26 per cent blast the British as simply seeking more delay in furthering a U.N. investigation and as having given no promise to abide by U.N. recommendations. Another 22 per cent are critical of United States policy and urge its clarification, while the others express the opinion that the Jews should have a right to a spokesman before the U.N. because the Arabs have such a spokesman. They disapprove Arab proposals for immediate Palestine independence and support a United Nations investigation as blocking such a move.

THE Russian Consul General stationed at Beirut contacted government officials and Jewish and Arab leaders in Jerusalem in an effort to learn the attitude of Palestinians toward the Soviet Union's stand at the United Nations.

THE Palestine Government is reported to have prepared a memorandum concerning the Jewish Community's "pro-Communist tendencies," allegedly implying that the bulk of the Cyprus internees are also "pro-Communist." The newspapers

which report the secret memorandum also publication dissociated the Laborites from state that copies were sent to prominent American statesmen.

The government is busily preparing a wealth of material for presentation at the fact-finding committee. It has already dispatched some data to the United Nations, reportedly detailing a history of Arab disturbances since the inception of the Palestine Mandate.

INTERNAL difficulties within the Agudist movement in Palestine were revealed with the publication of an editorial in *Shearim*, organ of the Agudah Laborites, charging that the World Central Committee of the Agudah took no action on a demand for separate representation at the U.N., and that the action of the leaders of the movement in requesting a separate hearing was "surprising." The action of the party leaders.

MEMBERS of the Jewish Agency executive who are touring Europe conferring with key officials in various governments have found at least a half-dozen

LATE NEWS

THE United States and the Slav bloc delegations at the United Nations plot on the issue of whether Britain should be allowed to name a liaison officer to accompany the U.N. inquiry committee on Palestine. The British Government has informed the U.N. Secretariat that it plans to appoint a representative to work with the commission.

THE United Nations was asked to intervene with the British Government to suspend immediately the activities of military courts in Palestine until the U.N. deals with the Palestine problem again in September. The plea was made by Max Seligman, Tel Aviv attorney, in a meeting with Andrew Cordier, executive officer to Secretary-General Trygve Lie.

A FURTHER indication that statements by Arab Higher Committee members warning that the Arabs might boycott

the U.N. inquiry committee are empty threats was given when it was revealed that the Higher Committee has sent letters to the Arab chambers of commerce in Jerusalem, Jaffa and Haifa asking them to prepare memoranda for the inquiry group.

Meanwhile, it was learned that the Mufti, who heads the Higher Committee, is preparing to move his headquarters from Egypt to Lebanon. The reasons behind the Mufti's change of residence appear to be twofold. The first is that Egypt is about to submit her case against Britain to the U.N. Security Council, and the continued presence of the politically active Mufti might alienate some members of the Council who might otherwise be sympathetic to the case of Egypt.

The second is that the Cairo Government has viewed with increasing disfavor the widening scope of the Mufti's political activity.

countries friendly to Zionism and favoring partition as a solution to the Palestine problem.

It is reported that these governments had to be convinced that all displaced Jews desired to go to Palestine, that the country could absorb them and, finally, that sufficient pressure could be brought to bear within the United Nations to influence Britain to surrender its mandate. The government leaders believed that terrorism must end in Palestine before a final decision so that Britain could consent to Jewish demands without seeming to bow to force.

Figures on visaless Jewish immigration indicate that the number of refugees arriving in Palestine this year has increased substantially over the same period last year. During the first four months of 1946 three ships with 1,898 passengers arrived in Palestine, while during the period from January through April of this year eight ships carrying 9,300 refugees arrived.

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THE three-day annual meeting of the National Jewish Welfare Board concluded in Pittsburgh with the adoption of resolutions drawn from a 21-point comprehensive report based on a year-long survey of Jewish center and JWB work prepared by 35 prominent Jewish educators and communal leaders.

President Truman, in a greeting to the JWB, read to the closing session by Frank L. Weil, JWB president, expressed his "admiration for the constructive approach taken by the JWB to carry out an intensive year-long survey of its function in, and service to, the community." Mr. Truman, in his message, quoted a greeting President Roosevelt had sent to the JWB exactly ten years ago, in which the late Chief Executive had paid tribute to the JWB's "potent influence" in the creation of good citizenship and wholesome character.

The delegates recommended that the JWB, as "the qualified agency for service to the armed forces," continue to provide for the religious and welfare needs of Jews in the armed forces and in Veterans Administration facilities; that a committee be named to examine the desirability of establishing a nation-wide Jewish physical and health education council and a Jewish cultural council, that consideration be given to the possibility of establishing a JWB "Book Club" under

the sponsorship of the Jewish Book Council, with suitable volumes to be published or distributed in cooperation with other organizations, notably the Jewish Publication Society of America.

Another recommendation called for membership and participation in Jewish centers to be open to "all inhabitants of the local community without distinction as to race, color or creed." However, the recommendation stresses, "it should be clear that the Jewish center is an agency maintained for the specialized needs of the Jewish spiritual and cultural group and that the primary emphasis of its program is upon Jewish content."

Frank L. Weil, New York City attorney, was re-elected president, to serve an eighth term and Mrs. Felix M. Warburg, also of New York, was re-elected honorary vice-president.

At the closing session, Louis Kraft, executive director of the JWB, received an illuminated scroll to mark his thirtieth year with the organization. Mr. Weil also read into the record a resolution hailing Mr. Kraft's role in the "visualization, planning and technique development of the USO," characterized him as "a brilliant and penetrating architect of the Jewish center doctrine" and went on to describe him as "the foremost Jewish group worker in America."

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FIFTY Jews "suspected of complicity in terrorist activities" were deported to a British internment camp in Kenya, in East Africa.

The Irgun Zvai Leumi underground radio charged that British soldiers tortured and murdered three of the Jewish prisoners recaptured immediately after the jail break at Acre Prison last Sunday. "This barbarous act will not be forgotten nor forgiven," the broadcast warned, foreshadowing new outbreaks of violence.

The prisoners who escaped from Acre were offered amnesty from prosecution if they surrendered before May 16, but none of the 29 Jewish liberated prisoners had yet taken advantage of the offer, nor have they been apprehended. Four of the 160-odd Arab escapees are reported to have turned themselves in since the announcement.

The Stern Group has assumed responsibility for the slaying of Billy Helmut, a Hungarian citizen who resided in Pal-

estine for many years. The Sternists charged that he was a "former member of the Gestapo and later became one of the most dangerous agents of British intelligence in Palestine."

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A REPORT from Cyprus says that the committee of Jewish internees there has appealed to the International Red Cross to send an investigating commission to the camps, charging that British treatment of the visaless Jews has "deteriorated." The move follows the banning of inter-camp visits and the denial of cigarette rations to all internees as a result of a May Day demonstration at the camps. The communication to the Red Cross said that the Jews lacked proper clothing and required other necessities,

Together

CHRISTIAN Committees were formed specifically for the support of the United Jewish Appeal in more than 200 cities and towns throughout the nation, it was announced by Henry Morgenthau, Jr., General Chairman. Each day, as the spring phase of the campaign progressed, reports of additional participation by Christians were received, he said.

"Humanity Knows No Creed and Suffering Knows No Race," is the slogan under which the Christian campaigns were operating, U.J.A. offices reported. They said that these drives enlisted outstanding sponsorship among business, professional, industrial and civic leaders. Clergymen of all denominations were in the forefront of this activity.

but the emphasis was laid on the refusal of the deportees to accept "collective punishment."

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WHILE the Preparatory Commission for the International Refugee Organization has accepted in full the report of Arthur J. Altmeyer, its executive secretary, on the need for resettlement of refugees and displaced persons, it is still hesitating to send out an urgent appeal to the 55 member states of the United Nations asking them to open their doors to immigration.

Dr. Joseph Schwartz, European direc-

tor of the J.D.C. and representatives of the World Jewish Congress and the Jewish Agency have been following developments here closely. The three Jewish organizations have been meeting jointly with the IRO secretariat in informal discussions on coordinating future relief activities.

Holland has agreed to admit 500 displaced Jewish children for whom Dutch Jewish organizations have assumed responsibility, the Netherlands delegate, Madame Verwey, told the Preparatory Commission. Referring to the problem of adults, she declared that her government would continue to limit immigration to relatives and dependents of residents of the country.

Madame Verwey warned against the dangers of exclusive selection of immigrants from among skilled workers. She pleaded with the delegates not to overlook the "Jews who wish to go to Palestine, but cannot" and the aged and infirm. Several other speakers stressed the importance of the immigration of complete family units, and appealed for "exceptional measures" for the raising of immigration quotas in all countries of the world.

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LEAFLETS calling on Jews to "assert themselves" and to "build up Judea in Hungary" have been circulating in the city of Debrecen and the surrounding townships, it was revealed in Budapest. Jewish leaders have branded the leaflets a forgery and expressed the opinion that they were issued by groups seeking to provoke anti-Semitic disturbances. Police are investigating the origin of the literature.

A conference of Hungarian Jewish farmers, convened under the auspices of the Jewish Central Board, has adopted resolutions demanding full property restitution and compensation for expropriated Jewish farm owners.

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WILLIAM HUNT DIEDRICH, internationally known sculptor, was arraigned in the New York Federal Court on charges of sending anti-Semitic material through the mails.

Judge Vincent L. Leiball adjourned the hearing and ordered Diedrich examined by a psychiatrist. Some of the postcards which the sculptor mailed to Eng-

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The Influence of the Sisterhood in the Home

IT HAS been said that "there is a woman at the beginning of all great things." Shakespeare amplified the spheres in which women guide and shape the spiritual destiny of their families in this quotation: "They are the books, the arts, the academies, that show, contain and nourish all the world." To the Sisterhood woman, her mission and throne is the family. As a woman in Israel, her role is a sacred one. Within God's sight, with a dignity, sincerity and godliness which are concomitants of Jewish womanhood, she encourages and instills in her young, ideas and ideals of traditional Judaism.

Sisterhood meetings reaffirm our rich, cultural heritage, history, customs and traditions, making us actively conscious of a living Jewish way of life. The influence of the Sisterhood woman in the home is, therefore, concrete and convincing. Besides inculcating in her offspring a reverence for God and a respect for mankind, she teaches her family the importance of religious education, religious ceremonies and songs, the importance of holy days and holy books, the charm of candlelight and prayers. In indoctrinating valuable lessons in faith and democracy, the Jewish mother in America fuses the finest in Hebraic and American cultural tenets.

"Pretty women without religion are like flowers without perfume." Heinrich Heine knew, when he wrote these words, that a woman without a deep-rooted reverence for God is like a vacuum, and not unlike a statue. She is there to behold, lifeless, inanimate, without character. Women active in Sisterhood life, however, are mindful of the value of religious training for the growing personalities of their children. They send them to Hebrew schools, Sunday schools, club meetings at their temples, junior congregation—they encourage them to join their fellow-Jews at meetings and at prayer, so that together they will learn, remember and live the exemplary lives of our noble and wise Jewish ancestors. The Sisterhood woman who is a leader in her temple likewise guides her children in the finer

By MRS. SARAH KLINGHOFFER

ways of life, teaching them, besides their love for the Jewish people and their high ideals, their responsibility toward their fellow-men in civic and political life, thus making them good Americans as well as good Jews. A mother who participates in Sisterhood activities is superlative in many ways. She is the tie between the Synagogue and the home. She is the salvation of her family and molds its destinies. It is within her power to effect the future and the survival of Judaism. By her Jewish consciousness, she creates in her children an awareness of their background and ancestral achievements. The Sisterhood woman aptly epitomizes the slogan of Ivriah, a noteworthy Jewish group of women, "The Jewish mother of today for the Jewish mother of tomorrow." She sheds light and joy and gladness and honor.

Recently, in an article on religion, Harry Emerson Fosdick concluded: "Let a home be contagiously Christian (or Jewish), let positive teaching be humbly presented as a shared experience between parent and child, let the larger fellowship of the church (or synagogue) supplement and reinforce the home's influence—that approach brings results that both our children and our nation desperately need." The impressions impounded by the Sisterhood woman in her home definitely result in such compatible situations as Mr. Fosdick hopes for. It manifests itself in the daily family environment. The children, following in her footsteps, learn to appreciate Jewish experiences, customs and celebrations. They practise Judaism in a dignified manner. The ethical teachings of our forefathers reflect in their social lives, and they continue the interests, institutions and hopes of the Jewish people. The strength and permanence of our faith rests, in large measure, upon the pattern set by our Jewish mothers. "The wisdom of men depends upon the cultivation of the minds of women." Sisterhood women have clear vision—they see the right and do the right. They are the bulwark of the Jewish home.

NEWS OF THE CENTER

Oscar Julius Choir Engaged for Coming High Holy Days

WE are pleased to announce that the Ritual and Religious Service Committee has engaged the well-known choir under the personal leadership of Mr. Oscar Julius to officiate at the services in our Synagogue during the coming High Holy Days.

Oscar Julius and his choir were connected with practically every outstanding synagogue and Temple in Greater New York, appearing with every prominent Cantor of the past and present generation. For a series of many years Oscar Julius has been identified with the radio programs of note when he originated his Yiddish Art Quartet. His clever arrangements of various Jewish folk songs rendered with this Quartet, brought joy to the millions of listeners throughout the country. A series of recordings were later also made by the Asch Recording.

In 1937, Oscar Julius was booked for a tour of all South American countries including Rio de Janiero and Buenos Aires, together with the famous Cantor Kapov Kagan. The critics as well as the public acclaimed Julius as one of the best choral leaders of today.

Rabbi Karp Appointed Director United Synagogue Metropolitan Council

RABBI Abraham J. Karp was recently appointed director of the Metropolitan Council of the United Synagogue of America. Judge Bernard Botein is the President of the Council and Mr. Benjamin Markowe, a member of the Governing Board of the Center, is one of the officers.

Sisterhood Luncheon-Board Meeting June 4th

THE final Sisterhood Luncheon-Board meeting will be held on Wednesday afternoon, June 4th at 12 noon. All members of the Board are invited.

Junior League News

THE meeting of the Junior League scheduled for Thursday evening, May 29th, will be devoted to a musical quiz—classical and jazz. Prizes will be awarded to the winners. A social hour and dancing will follow.

IN THE HEBREW SCHOOL

REGISTRATION for the Hebrew School fall term is now taking place. Parents of new students are reminded to register their children before the summer, since latecomers frequently cannot be accommodated because of lack of room.

Students now in the school are also asked to re-enroll for the fall term, thus assuring themselves of a place in our school.

In accordance with a recent ruling of the Hebrew Education Committee, boys who apply for the beginners' class will not be accepted beyond the age of 11. In 1948, the age limit will be lowered to 10. This ruling was introduced to discourage that type of education which is intended to prepare the child for Bar-Mitzvah only. The Hebrew Education Committee is eager to persuade parents to enroll their children for the full six-year elementary Hebrew course. Mr. Frank Schaeffer is chairman of the Hebrew Education Committee; Mr. Max Goldberg is co-chairman.

Our high school department, consisting of the Consecration, Post Bar-Mitzvah and Post-Graduate classes, has made notable progress. The Post-Graduate class, under the supervision of Mrs. Nellie Cohen and Mr. George Epstein, has proved to be a highly successful innovation. The class has emphasized conversational Hebrew, Tanach, literature, and Jewish history. Julia Heimowitz has been selected to represent this class at the graduation exercises. Students who complete the full post-graduate course will be eligible for admission to the leadership course preparing students to teach in religious schools. The post-graduate class was formed for graduates of the Center Academy and the Hebrew School, and meets for three hours each Sunday morning. Other graduates have joined the Marshalliah, which offers an intensive Hebrew high school program. A branch of the Marshalliah is maintained in the building of the Brooklyn Jewish Center.

A Post Bar-Mitzvah breakfast was ar-

ranged by the Sisterhood of the Brooklyn Jewish Center on Sunday, May 18, 1947. Mrs. B. Levitt was in charge of the arrangements. The breakfast was donated by Mrs. H. Greenblatt. A discussion followed the breakfast under the direction of Mr. Irvin Rubin, instructor of the group.

The Hebrew and Sunday Schools have raised \$575 for the current campaigns of the Histadrut Ivrit and the Hebrew Educators Committee. The sum raised for the latter fund, to be used for rehabilitation in Palestine, is the largest collected by any school in the country.

A notable assembly program in honor of Lag B'Omer was arranged by the Pre-Consecration class under the direction of Miss Lila Marcus. The Sunday School on May 4 and the Hebrew School on May 11 witnessed a dramatic presentation showing how the spirit of Akiva and Bar Kochba inspired the heroes of the Warsaw Ghetto and the Cholutzim in Palestine.

On Thursday, May 15, 1947, Rabbi Harold Gordon, executive secretary of the New York Board of Rabbis, addressed the P.T.A. on "Flight to the North," an account of a chaplain's Jewish experiences in war and post-war worlds. The talk was very well received. Mrs. Buchman, president of the P.T.A., presided. Rabbi Lewittes introduced the speaker.

A group of our students witnessed the soccer game played by Hapoel, the Palestinian champion soccer team, on Sunday, May 18, 1947, at Triborough Stadium.

Graduation Exercises of Hebrew And Sunday Schools

COMBINED graduation exercises for the Hebrew and Sunday Schools will be held this year in our Synagogue on Sunday morning, June 15th at 10 o'clock. The theme of the program will be the cantata "What Is Torah?" Members of the Center are asked to reserve the date and attend the exercises.

MOST IMPRESSIVE CONSECRATION SERVICE

A LARGE congregation crowded our synagogue on the first day of *Shavuoth*, Sunday morning, May 25, and derived inspiration from the very beautiful program which was rendered by the members of the Consecration Class.

The following program of exercises were given:

Opening prayer . . . Eleanor Zelvlin
Blessings for the Torah-A . . .

Harriet Nelson
Blessings for the Torah-B Anita Brown
The blessings of Chayim Nachman Bialik to the children of Israel:

In Hebrew . . . Bernice Glasser
In English . . . Judith Klein

Consecration theme, "The Gates Shall Be Opened"

Introduction . . . Phyllis Glass
Consecrants who had a part in the Cantata, in the order of their appearance: Elaine Alpert, Roslyn Leibler, Rhea Lutzker, Judy Goldsmith, Eileen Spiegel, Martha Elow, Isabel Levin, Joan Hurwitz, Barbara Alpert, Laura Deutsch,

Barbara Swartzman, Barbara Goldsmith, Barbara Schwartz
Conclusion and pledge of consecration . . . Janice Glassman
Greetings in the Name of Post-Consecration Class . . . Sydelle Stone
Hymn—"May the Words" . . . Class
Conferring of Certificates and Blessing . . . Rabbi Israel H. Levinthal
Closing Prayer . . . Janice Levine

The teacher in charge of the Consecration Class this year was Mrs. Evelyn Zusman. The musical numbers were coached by our musical director, Mr. Julius Grossman.

During the procession and recession of the consecrants, hymns were rendered by our Cantor, Rev. William Sauler.

The procession to and from the pulpit was led by Judge Emanuel Greenberg, our president and Mr. Frank Schaeffer, the chairman of the Hebrew Education Committee.

A school outing has been arranged for Thursday, June 5, 1947 (Brooklyn Day), to the Palestinian Exhibit in Radio City.

Erasmus to Introduce Hebrew

STUDENTS entering Erasmus High School are urged to elect Hebrew, which is now being offered in that school as a language major. Further details may be obtained in the Hebrew School Office or by phoning Mr. Judah Lapson of the Hebrew Culture Council, 1776 Broadway (CI 5-8200).

Center Women Sponsor U.J.A. Tea

THE women of the Center are sponsoring a Tea for the benefit of the United Jewish Appeal on Monday afternoon, June 9th at 1 o'clock. Those contributing up to the amount of \$36.00 will be invited. All the women of the Center are asked to please participate and send their contributions either to Mrs. M. Bernhardt, 1368 Carroll Street, Mrs. I. Lowenfeld, 258 Sullivan Place, Mrs. Joseph Levy, Jr., 250 Crown Street—SL 6-8053, Mrs. Ben Rous of the Center Academy, 25 Parade Place—BU 2-3670, or direct to the Center. Invitations will be mailed to contributors as soon as they are received.

Center Academy Graduation

GRADUATION exercises of the Center Academy will be held on Wednesday morning, June 11th, at 9:30 o'clock in

the Auditorium of the Center. A most interesting program is being planned by the graduating class and members of the Center are invited to attend.

Bar Mitzvahs

A HEARTY Mazel Tov is extended Mr. and Mrs. Arthur Joseph of 210 West 101st Street on the Bar Mitzvah of their son, Jay P., which will be celebrated at the Center this Sabbath morning, May 31st.

Congratulations are also extended to Mr. and Mrs. Samuel Kaplan of 55 Eastern Parkway, who are celebrating the Bar Mitzvah of their son, Eddie, at the Center this Saturday morning, May 31st.

Best wishes also to Mr. and Mrs. Murray Marder of 333 Crown Street on the celebration of the Bar Mitzvah of their son, Jerry, this Sabbath morning, May 31st at the Center.

Acknowledgment of Gifts

WE acknowledge with thanks receipt of gifts for Prayer Books, Taleisim and Library from the following:

Ilean Altman and Sarah Berman
Mr. and Mrs. George J. Beldock in honor of the Bar Mitzvah of their son, Paul.

Mr. and Mrs. Jack N. Blumberg in honor of the Bar Mitzvah of their son, Thomas.

Mr. Harry Golden in memory of his beloved parents.

Mr. and Mrs. Aaron Hechtman in honor of the Bar Mitzvah of their son.

Mr. and Mrs. Samuel Herman in honor of the Bar Mitzvah of their son, Milton Sheldon.

Mr. Nathaniel H. Jackson in memory of his beloved mother, Mrs. Sadie Jackson.

Mr. and Mrs. Louis Kenin in honor of the Bar Mitzvah of their son, David Mr. and Mrs. Joseph Levy, Jr., in honor of the Bar Mitzvah of their son, George E.

Dr. and Mrs. Phil Olstein in honor of the Bar Mitzvah of their son, Ronald Neil.

Dr. and Mrs. Sidney A. Schwartz in honor of the Bar Mitzvah of their son, Marc A.

Daily Services

MORNING services at 7:00 and 8:00 o'clock.

Mincha services at 7:45 P.M.

Sabbath Services

FRIDAY evening services at 6:00 and 7:00 P.M.

Kindling of candles at 7:58 P.M.

Sabbath services, Parsha "Naso," will commence at 8:45 A.M.

Mincha services at 6:00.

Rabbi Levinthal will preach on the weekly portion of the law.

Rabbi Abelson will continue his lecture in Yiddish at 5 P.M.

Congratulations

OUR heartiest congratulations and best wishes are extended to the following:

Mr. and Mrs. Joseph Honig of 816 Montgomery Street on the engagement of their daughter, Phoebe, to Mr. Bernard Schlanger of Newark, N. J.

Mr. and Mrs. Jeremiah Levy of 1511 President Street on the occasion of the marriage of their daughter, Ethel Lenore, to Mr. Gerald N. Komar at the Center, May 27th.

Mr. and Mrs. Samuel Racer of 340 New York Avenue, who announce the marriage of their daughter, Selma, to Mr. Murray L. Savel of Newark, N. J., held at the Center on May 29th.

NEW BOOKS IN THE LIBRARY

Additions to the Library

THE following new books have been added to our library and are in circulation:

Our Fair City—Robert Allen, Editor
The Emergence of the Jewish Problem
—James Parkes

Action for Unity—Goodwin Watson
President and Congress—Wilfred E. Binkley

Kilvert's Diary—Wm. Plomer, Editor
Einstein, His Life and Times—Philipp Frank

Nazi Germany's War Against the Jews
Palestine (2 vols.)—Esco Foundation
Behind the Silken Curtain—Bartley C. Crum

Palestine Mission—Richard Crossman
A Study of History (Abridgment by
C. Somervill)—Andrew J. Toynbee

Gentleman's Agreement—Laura Z. Hobson

Eternal People—Israel Kasovick
The Eternal Light—Morton Wishen-grad

Here's a Good One—S. Felix Mendel-
sohn

Tales of the Hasidim—Martin Buber
Great Religions of the Modern World
—Edited by E. J. Jarfi

Thieves in the Night—A. Koestler
Leviathan in Crisis—Edited by Waldo
R. Browne

Hiroshima—John Hershey
Jews Without Money—Michael Gold

In Time and Eternity (A Jewish
Reader)—N. N. Glatzer

Paper Bullets—Leo J. Margolis
Great Wall—Franz Kafka

The Roosevelt I Knew—Frances Per-
kins

A Treasury of Laughter—Louis Un-
termeyer, Editor

Science Since 1500—H. T. Pledge
Leo Tolstoi—Ernest J. Simmons

Uprooted Warhaftig—Zorach

HEBREW BOOKS

The Siddur of R. Saadiah Gaon
Toledot Ha'Hinukh b'Israel—Zevi
Sharfstein

Bemaseket Ha 'Safus—Simon Ginz-
berg

Sifra de Weias
Letters of Bialik

" " Herzl
" " Ahad Ha'am

" " Nordau
Herzl—Joseph Patai

Max Nordau to His People—M. Nor-
dau

Literature of Israel—Moses
Steinschneider—Translated by Prof.
Malter

YIDDISH

A Welt in Flammen

Rabbi Simon Finkelstein —A Tribute

[Continued from page 4]

was a great influence in the development of Jewish communal life in all the sections of our city. He possessed not only great Jewish learning, but also a keen understanding of people—their virtues

and their faults—and knew how to bring out the best in people in the service of their fellow men.

We, in the Brooklyn Jewish Center, have always cherished his friendship and his cooperation in all our endeavors. From the very beginning in the history of our institution, when we laid the cornerstone, to the most recent 25th Anniversary Dinner, Rabbi Finkelstein honored us with his presence and with his blessings, for which we are grateful.

His was a long but also a rich and blessed life. He has left an indelible impress upon the life of our community, and his name will ever be remembered with blessedness.

—ISRAEL H. LEVINTHAL

YAHREZITS—JUNE, 1947

Charles S. Feinberg	Mother	June 4	16 Sivan
Philip F. Feinberg	Mother	June 4	16 Sivan
Harry A. Freedman	Mother	June 5	17 Sivan
J. L. Holtzmann	Father	June 5	17 Sivan
Leib Lurie	Father	June 5	17 Sivan
Mrs. Louis J. Roth	Father	June 6	18 Sivan
Mrs. Morris Hirsch	Husband	June 8	20 Sivan
Dr. Paul Goldschlag	Mother	June 8	20 Sivan
Jacob Rosenman	Mother	June 9	21 Sivan
Nathan T. Schwartz	Father	June 10	22 Sivan
Mrs. Lena Christenfeld	Husband	June 10	22 Sivan
Paul Christenfeld	Father	June 10	22 Sivan
Stanley Christenfeld	Father	June 10	22 Sivan
Harry Preston	Father	June 12	24 Sivan
Manes Malz	Father	June 12	24 Sivan
Dr. Louis S. Nelson	Mother	June 13	25 Sivan
Isadore S. Koeppl	Father	June 13	25 Sivan
Louis H. Samuels	Father	June 13	25 Sivan
Herman D. Raabin	Mother	June 13	25 Sivan
Henry Teller	Father	June 14	26 Sivan
A. L. Goldman	Father	June 15	27 Sivan
S. Kamenetzky	Father	June 16	28 Sivan
Joseph Feldt	Father	June 17	29 Sivan
Mrs. Ida Ginsberg	Father	June 18	30 Sivan
Tobias Zwerdling	Father	June 20	2 Tammuz
Mrs. H. Lieb	Husband	June 21	3 Tammuz
Mrs. Samuel Greenblatt	Father	June 22	4 Tammuz
Louis Albert	Father	June 22	4 Tammuz
Morris W. Haft	Mother	June 23	5 Tammuz
Charles Fine	Father	June 24	6 Tammuz
Mark J. Goell	Mother	June 24	6 Tammuz
Julius Light	Mother	June 24	6 Tammuz
Solomon Skovreinsky	Father	June 24	6 Tammuz
Lewis E. Weingarten	Father	June 24	6 Tammuz
Joseph Lazarowitz	Father	June 26	8 Tammuz

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BERKOWITZ, Miss ANNETTE

Res. 681 Crown St.

Proposed by Raymond Lipshutz,

Ruth Berkowitz

BOBER, HARRY D.

Res. 150 Crown St.

Bus. C.P.A., Hempstead, L. I.

Married

Proposed by Michael H. Blum

BOGEN, HERBERT

Res. 275 Hewes St.

Bus. Warehouse, 171 West St.

Single

Proposed by Herman Blickstein

EPSTEIN, MAX

Res. 368 E. 96th St.

Bus. Amplifiers, 396 Broadway

Married

Proposed by Edw. Fuchs, Harry Mills

FEINSTEIN, BERNARD

Res. 26 Ludlam Pl.

Bus. Lamps, 11 W. 32nd St.

Single

Proposed by Gerald Jacobs,

Jerry Weiner

GLOVER, Miss ELAINE

Res. 237 Sullivan Pl.

Proposed by Samuel Albert,

Sid Einhorn

KAPLAN, Miss DOROTHY

Res. 1144 Lincoln Pl.

Proposed by Samuel Albert,

Sid Einhorn

KATZ, DANIEL

Res. 1661 St. Johns Pl.

Married

Proposed by Samuel Palley

KIRSCHENBAUM, Miss ROSE

Res. 2 Elton St.

KRAMPNER, ROBERT

Res. 579 Rutland Rd.

Bus. Attorney, 391 Fulton St.

Single

Proposed by Abe Mann, Hy Rosen

LAZAREE, Miss EVELYN

Res. 725—4th Ave.

Proposed by Dr. Chas. Windwer,

Dr. Harry Katz

LEIBOWITZ, LOUIS

Res. 701 Empire Blvd.

Bus. Lumber, Green & West Sts.

Single

Proposed by Herman Blickstein

LEVITT, Miss ANITA

Res. 9720 Kings Hwy.

Proposed by Dr. Samuel T. Markoff

LEVITT, BENJAMIN

Res. 224 Highland Blvd.

Bus. Attorney, 17 E. 42nd St.

Married

Proposed by Bernard Isacowitz,

Leo Kaufmann

MALLER, Miss FRANCES

Res. 421 Crown St.

Proposed by David M. Gold,

Herbert Levine

MILLER, PHYLLIS

Res. 1690 Union St.

OLOFF, MORRIS

Res. 672 Empire Blvd.

Bus. Shoes, 769 Grand St.

Married

Proposed by Meyer Pearlman,

Robert Weiss

PERLOW, SOL S.

Res. 590 Eastern Pkwy.

Bus. Attorney, 225 Broadway

Married

Proposed by Irving Lazaroff,

Herman Meltzer

RAUCH, SOLOMON

Res. 25 Lefferts Ave.

Bus. Diamonds, 2 W. 47th St.

Married

Proposed by Center Academy

REITER, ISIDORE H.

Res. 990 President St.

Bus. Dept. of Welfare

Married

Proposed by Center Academy

ROSEN, SOLLIE

Res. 102 Liberty Ave.

Bus. Optical, Same

Single

Proposed by Leon Soloway,

Saul Goldman

ROSENBLUM, HENRY

Res.

Bus. Machinery

Married

Proposed by Louis Saffer,

Robert Krauss

ROTHENBERG, LOUIS S.

Res. 37 E. 92nd St.

Bus. Lawyer, 16 Court St.

Married

Proposed by Center Academy

SALEVITZ, DR. ISAAC

Res. 258 New York Ave.

Bus. Physician, Same

Married

Proposed by S. H. Goldberg

SCHIFFMAN, SAMUEL

Res. 204 Legion St.

Bus. Acct., 80 Centre St.

Single

Proposed by Rosalie Isaacson,

Sam Rettinger

SEGAL, MURRAY

Res. 1873 E. 29th St.

Bus. Clothing, 261—5th Ave.

Single

Proposed by Seymour Glass, Hy Yoel

SHAPIRO, CLARENCE

Res. 312 E. 21st St.

Bus. Mercantile, 475 Broadway

Married

Proposed by Morris Rothkopf

SOBEL, DR. ALBERT E.

Res. 1466 Union St.

Bus. Physician, Jewish Hospital

Married

Proposed by Samuel Rottenberg,

Dr. Louis S. Nelson

STEINBERGER, Miss SELMA R.

Res. 1587 Carroll St.

STERN, Miss RHODA

Res. 580 Empire Blvd.

Proposed by Sylvia Kirsch,

Wm. N. Dobuler

TELLERMAN, N. J.

Res. 554 Eastern Pkwy.

Bus. Textiles, 1477 Fulton St.

Married

Proposed by Mrs. Jos. Tolces

WEINSTEIN, Miss BERNICE

Res. 840 Montgomery St.

Proposed by Sam Horowitz,

Selma Schwartz

WHITEHORN, NATHANIEL

Res. 960 Sterling Pl.

Bus. Attorney, 30 Broad St.

Married

Proposed by Center Academy

YALEN, SIDNEY

Res. 836 Crown St.

Bus. Yarn, 315 W. 36th St.

Married

Proposed by Edw. Fuchs, Harry Mills

ZIMAN, Miss JUDITH

Res. 1565 Lincoln Pl.

Proposed by David Samuelson,

Robert L. Abramson

ZOLOTSKY, JACK M.
Res. 2110 Union St.
Bus. Acct., 80 Broad St.
Single
Proposed by Sylvia Kirsch,
Wm. N. Dobular
ZWIRN, MISS SHIRLEY
Res. 1427 Remsen Ave.

The following have applied for re-instatement:

GARELIK, NATHAN
Res. 589 Lenox Rd.
Bus. C.P.A., 505—5th Ave.
Married
SCHNEIER, BERNARD
Res. 377 Montgomery St.
Bus. Accountant
Married

ADDITIONAL APPLICATIONS

EDELSON, SAM
Res. 621 Crown St.
Bus. Braids, 767—6th Ave.
Married
FRIEND, IRVING
Res. 1516 Union St.
Bus. Engineering, 10 Rector St.
Single
Proposed by Seymour Katchen,
Harold Cohen
GOLDBERG, NATHAN
Res. 576 Osborn St.
Bus. Printing, 599—11th Ave.
Single
Proposed by Sid Goldstein,
Irv. Goldstein
HAGLER, HARRY B.
Res. 140—8th Ave.
Bus. Toiletries, 35 Clover Pl.
Married
Proposed by Center Academy
KAZDAN, ABRAHAM B.
Res. 1690 Union St.
Bus. U. S. Govt., 90 Church St.
Single
Proposed by Sam Horowitz,
Ben Pollack
PEARLMAN, MISS BETTY
Res. 916 Carroll St.
Proposed by Herbert Kummel
PERMAN, RICHARD S.
Res. 135 Eastern Pkwy.
Bus. Acct., 276—5th Ave.
Single
ROSENBLUM, HILLIE
Res. 1198 Pacific St.
Bus. Textiles, 79 Leonard St.
Married

Proposed by David Spiegel
SHAPIRO, MICHAEL
Res. 990 President St.
Bus. Butter & Eggs, 32 Sumner Ave.
Married
Proposed by Benj. Dubrow,
Benj. Adler

SAMUEL H. GOLDBERG,
Chairman, Membership Committee

Center Institute Ends Successful Season

THE Center Auditorium was filled with a large and interested audience at the closing exercises of the Institute of Jewish Studies for Adults on Monday evening, May 19th. The following women were awarded certificates of achievement for having completed the required number of courses in their studies: Rose Beckerman, Pauline Bobrow, Sarah E. Epstein, Eve Jacobs, Laura Magit and Bertha Zirn.

These graduates were also awarded special certificates of achievement granted by the National Academy of Adult Jewish Studies under the auspices of the Jewish Theological Seminary of America. Rabbi Levinthal presided at the exercises and presented the certificates. A message of congratulation to the students was read from Judge Emanuel Greenberg, who was unable to attend because he was presiding at court sessions out of town. Greetings were also delivered by Mr. Frank Schaeffer, Chairman of the Hebrew Education Committee, Mrs. Maurice Bernhardt, President of our Sisterhood, and Dr. Reuben Finkelstein, Chairman of the newly appointed special committee for the Adult Institute. All expressed their great delight at the progress of our school and spoke in high terms of the men and women who studied in the various classes and of the men and women who are on the faculty.

An unusual feature of the program was a special Cantata called "Singing of Zion," which was presented by the group of 60 members of the Zeirai Hapael Ha Mizrahi. This work was presented some time ago at Times Hall and received high acclaim. It made an equally deep impression now. The words for the Cantata were written by Moshe Kohn and the music was composed by our own musical director, Julius Grossman. There was delightful singing and dancing which depicted the spirit of the new life in

Palestine. A reception followed and refreshments were served.

Great credit for the arrangements of the evening are due to our school registrar, Mrs. E. N. Rabinowitz, and to the following women who assisted during the reception: Mrs. Fania Asen, Mrs. Fanny Buchman, Mrs. Chas. Dilbert, Mrs. Leo Kaufmann and Mrs. Abraham H. Zirn. The following are members of the faculty who taught in the classes this year: Dr. Michael Higgin, Rabbi Alexander M. Burnstein, Mr. Leo Shpall, Mr. Samuel Edelheit, Mrs. Jean Serbin-Beder, Mrs. Paula Weinreb and Miss Lillie Rubee.

Rabbi Levinthal expressed his gratitude to all the members of the faculty, especially to Mr. Shpall, who served as associate director of the Institute.

Young Folks League Dance for U.J.A.

A DANCE on the roof of the Center building has been arranged by the Young Folks League for Tuesday evening, June 10th at 8:30 o'clock. Admission by contribution of \$1.50 per person. Proceeds will be turned over to the United Jewish Appeal.

The dance is limited to Center members and their escorts. In the event of rain the affair will be held in the Auditorium.

To Members Planning Bar Mitzvahs at the Center

MEMBERS who are planning Bar Mitzvahs in the near future are requested to please reserve the date far in advance.

According to the rules of the Center, the boy whose Bar Mitzvah is booked first receives the privilege of getting the matfir. In the event that another Bar Mitzvah is scheduled for the same day, the second boy receives one of the other aliya's and can read a passage from the Torah.

It is therefore advisable that reservations for Bar Mitzvahs be made as far in advance as possible.

Decoration Day Gym Schedule

THE holiday schedule will prevail in the Gym and Baths Department and will be open on Friday, May 30th (Decoration Day) for men from 10 A.M. to 2 P.M. and for boys from 2 to 4 P.M.

NEWS OF THE MONTH

[Continued from page 17]

land, bearing the stamp "Censored by the Jewish Press," came to the attention of the *Manchester Guardian*, which published a story concerning them.

☆

THE House Judiciary Committee has decided to write a new bill to replace the Fellows Bill allowing the Attorney General wide discretion in suspending the deportation of certain classes of aliens.

The new bill, which will be introduced in the House by Maine Republican Frank Fellows, chairman of the Immigration Sub-Committee, will be similar to the old bill in that it will allow the Attorney General to suspend deportation of aliens "of good moral character" if they have lived in this country for five or more years. It will also provide that aliens, ineligible for naturalization solely because of their race, may be allowed to remain if they have lived here seven years or their deportation would cause economic hardship to their dependents.

The bill will be changed in the following respects: The provision that a "single" alien, that is, without family or dependents, may remain in the United States if he has resided here for seven years will be applied only to those aliens in that category living in the country at the time of the bill's enactment. A section of the bill calling for the elimination of private bills will be changed to restrict the introduction of private bills to those which have been certified by the Attorney-General as being cases where no further administrative relief is possible and cases which are, in his opinion, worthy of consideration by the House.

☆

TWELVE refugee scholars are among the 122 winners of fellowship awards for 1947 from the Guggenheim Memorial Foundation, for work in various fields of science, medicine and the arts, it was reported by Joseph E. Beck, executive director of the United Service for New Americans.

☆

TO PROVIDE Europe's Jewish men, women and children with the basic essentials of living—food, clothing, medicines and blankets—the Joint Distribution

Committee shipped a record-breaking 35,000,000 pounds of relief supplies overseas during the first four months of 1947, it was announced by Edward M. M. War-

burg, J.D.C. chairman. Mr. Warburg reported that the J.D.C. flow of relief goods from this country since the first of this year had exceeded the Committee's total shipments from the United States during all of 1946.

THE JEWS OF BERLIN

[Continued from page 10]

returned to the city after V-E Day. They are officially called "Glaubensjuden" (professing Jews). This term refers only to those Jews who, during the Nazi regime, never denied being Jews. In addition, there are about 20,000 German nationals of Jewish extraction who married Gentiles and who, during the Nazi rule, declared that they had given up the Jewish religion. Significantly, most of them desire to become members of the Jewish Community again. Finally, there are in Berlin about 10,000 Jewish DP's from Poland, Roumania, Hungary, and other Eastern European countries.

Today Berlin is starving, but the Jews are worse off than the Germans, although they get the same food rations. For in all the years when the Germans lived on the fat of the land, that is to say, occupied Europe, these Jews received little more than one bowl of soup and a piece of stale bread a day. Moreover, the economic situation of the 8,000 "Glaubensjuden" is far from satisfactory. Only 40% are working again. The remaining 60% find it very difficult to get jobs, since they are generally old folks whose health was impaired during the Nazi years.

These old and sick people receive some financial support as "Opfer des Faschismus" (victims of Fascism) from the city of Berlin, as well as food parcels, clothes, and money from Jewish political, religious, and charitable organizations abroad. Here, as everywhere in liberated Europe, the trouble is that the restitution of property stolen by the Nazis between 1933 and 1945 to its original owners or to Jewish bodies, if the owner is no longer alive, has been very, very slow. But a few good results in this respect have been obtained. The Krankenhaus der Juedischen Gemeinde (Jewish Hospital), which normally had 270 beds,

but now cares for a much larger number of patients, has been returned to the community. The same is true of one of the nine Homes for Old-Aged People, originally operated by the *kehillah*, and of one of the Children's Homes.

Dr. Munk's task will be far from easy. He will have to bring solace and comfort to Jews dreaming only of emigration, who would go anywhere rather than stay in the devastated city where a demoralized, hate-intoxicated mob is far more numerous than the genuine anti-Fascists. But he will have to tell them that, as things are now, emigration from Germany cannot be proceeded as quickly as was hoped in 1945. Now and then a Berlin Jew is lucky enough to emigrate to the United States or to Palestine, but a realistic outlook demands that the efforts to rebuild Jewish life and institutions in Berlin must not be relaxed, however gloomy the present conditions. Also, it is imperative that help be given by us to the struggling Jews of Berlin, to a *kehillah* that once played a considerable role in the history of world Jewry.

A Final Resting Place

§ Protect your family and spare them the confusion of a last-minute decision by making your purchase of a family plot now.

§ The Center owns a tract of land on the old Montefiore Cemetery at Springfield, L. I.

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CHARLES ROSENTHAL, Director

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